

them when I came to Rome; the Catholics in the United States were taking the opposite view; and both sides were watching to see what I would do. If each side had behaved with an appearance of moderation, sufficient to deceive each its own adherents, they might very possibly have made it awkward for me, because it was a case where damage was certain to follow if the issue were not clear-cut, and where it was easy to befog the matters. Fortunately each side committed blunders so gross as to enable me to make my position clear.

While I was in Cairo, I was forwarded a letter from Merry del Val, sent in response to a request Ambassador Leishman had made that I might have an audience with the Pope, in which Merry del Val stated that the audience could only take place on the understanding that I was not intending to see the Methodists—as he phrased it; that no such incident should occur as that which had rendered it impossible for the Pope to see Fairbanks. I responded that I hoped to see the Pope, but that it must be distinctly understood that I would not make any stipulation in any way impairing my liberty of conduct to see any one else that I chose. Merry del Val then responded that the Holy Father would be unable to see me. The correspondence was as follows:

Ambassador Leishman to me, March 23:

The Rector of the American Catholic College, Monsignor Kennedy, in reply to inquiry which I caused to be made, requests that the following communication be

transmitted
to you: "The Holy Father will be delighted to
grant audience to Mr. Eoosevelt on April 5, and hopes
nothing will
arise to prevent it, such as the much-
regretted incident
which made the reception of Mr. Fairbanks
impossible."

*Ambassador Leishman's accompanying
comment:*

I merely transmit this communication
without having
committed you in any way to accept the
conditions imposed,
as the form appears objectionable, clearly
indicating that